

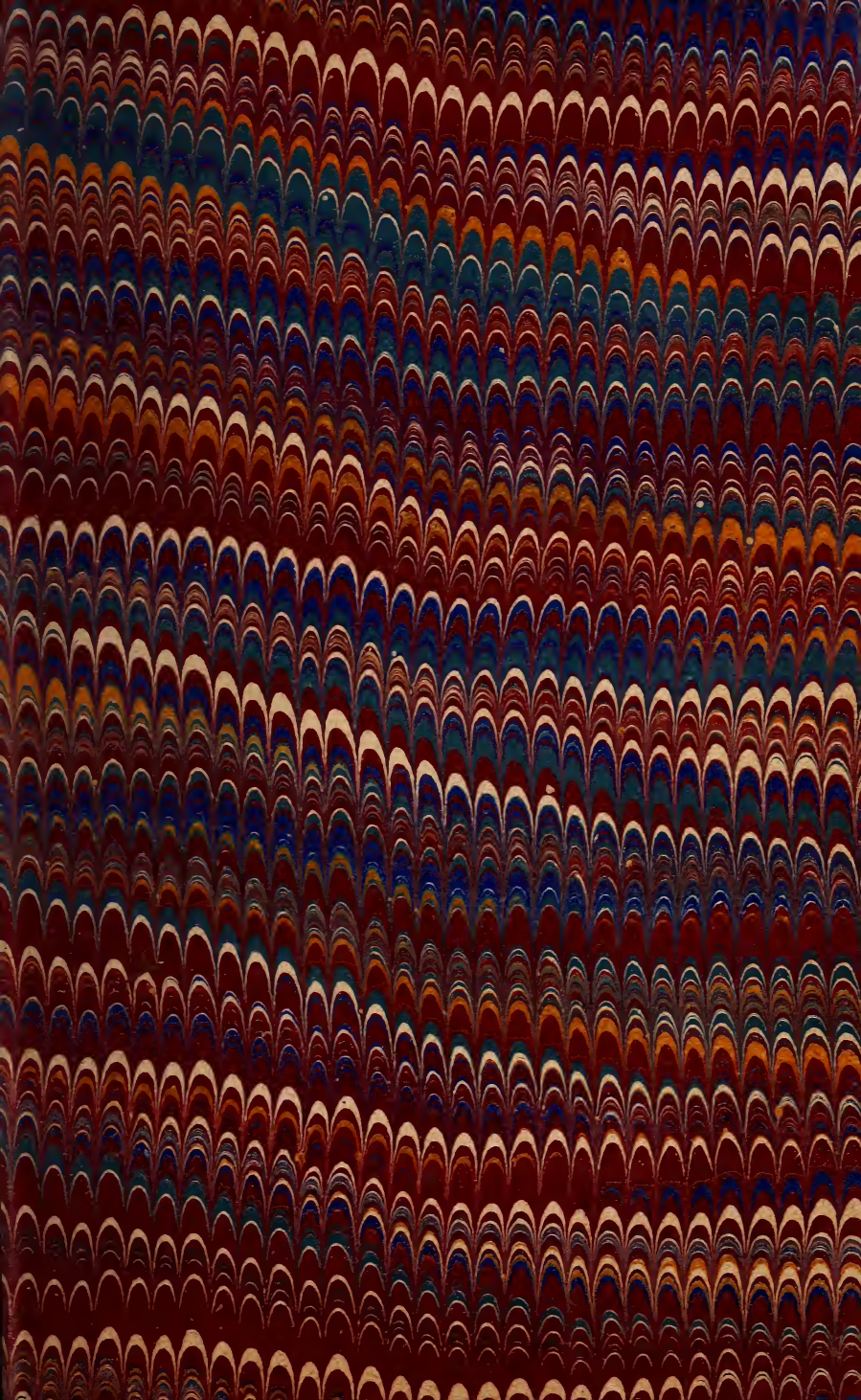
X 6334
S4
opy 1

LIBRARY OF CONGRESS.

Chap. Copyright No.

Shelf BX 6334
.54

UNITED STATES OF AMERICA.



BAPTIST PRETENSIONS:

FIRST. "*We are the only true Church of Christ.*"

SECOND. "*We have been persecuted for our principles.*"

THIRD. "*We have given civil and religious liberty to America.*"

MET AND CONFUTED BY

THE REV. B. F. SEDWICK,

Member of the Kentucky Conference.



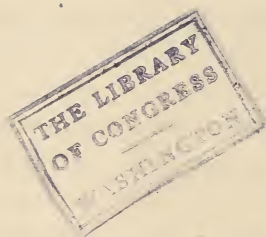
NASHVILLE, TENN.:

SOUTHERN METHODIST PUBLISHING HOUSE.

1876.

7

BX6334
SA



Entered, according to Act of Congress, in the year 1876,
By B. F. SEDWICK,
in the Office of the Librarian of Congress, at Washington.

INTRODUCTION.

I DEEPLY regret the necessity which exists for the publication of this pamphlet.

In the exposure of Jesuitism, whether popish or Protestant, when it is needful to be done, he who performs it in a candid and charitable spirit deserves the gratitude of all concerned. An eminent British statesman has said that "public confidence may be far more easily destroyed than restored, when once affected. A brainless fanatic may destroy in an hour a temple which required ages, and incalculable treasure, with the direction of the highest order of genius, to complete." Let the confidence of the masses of the people in the Bible truth of any Church be once destroyed, and what may we not expect?

Paine and Voltaire have scarcely employed more profanity in their attacks upon the sacred writings than some prominent Baptist preachers have used in reference to the Methodist Church. Some have indulged in low, vulgar abuse, which would far better become the very lowest infidel club than an assembly of those calling themselves Christians.

These "nibbling critics" have little talent and less learning, yet they have misled many of the unwary, and will, if not checked, do much harm to the cause of truth.

The Baptist Centennial in Kentucky is used as an occasion to unchurch all religious sects but themselves. They assert

that they were the first people in the world to proclaim civil and religious liberty, for which they suffered bonds, imprisonment, stripes, and death.

The *Baptist Recorder*, Dr. Caperton, Elder J. E. Carter's pamphlet entitled "Baptists and the Higher Liberty," D. B. Ray's "Battle Flag," and hundreds of such, are laboring to convince the people that the Methodist Church is no part of the Church of God!

My main object in this pamphlet will be to set forth these Baptist pretensions in their true light, by presenting the facts in connection with their origin and history.

In preparing my articles on "Baptist Succession," I am largely indebted to Clement's "Baptist Pretensions to Antiquity," a book the reader can order from the Southern Methodist Publishing House.

B. F. SEDWICK.

NEW CASTLE, KY., May 20, 1876.

BAPTIST PRETENSIONS.

BAPTIST HISTORY.

NUMBER I.

THE origin of the Baptist Church, with some other items connected with its history, is made a question into which all religious societies are bound to look. This is forced upon them by the Baptists themselves. They say that Pedobaptists are not evangelical denominations, and are not built upon the laws of Christ, but upon those of Romanism. "And Baptists, believing that Pedobaptist organizations are human institutions, they ought, by word and deed, to show it." (*Western Recorder*.) In this they persecute and slander their neighbors, whose intelligence and piety have never been excelled by their accusers. Their motto is, "Entangling alliances with none." This will apply to us as a religious community. "It is difficult to prescribe the boundaries of intimacy, friendship, and Christian and clerical intercourse, with all classes of evangelical Pedobaptists; but as sure as we attempt to build together in Churches, etc., we shall suffer injury and loss." (Benedict, p. 944.) Does not that Pedobaptist, or Church, that fraternizes with such Baptists, feel, on every such unequal

association, humbled and disgraced in his own estimation? If the leading men of the Methodist Church should speak and write of other Churches as those of the Baptist Church do, I would raise my voice against them; and if they could not be influenced to speak evil of no man, I would, in that event, denounce them as uncharitable, and withdraw myself from them. Such bigotry and unfounded pretensions are traceable to the absurd idea of "Baptist succession." The Baptist Church cannot be traced farther back than about two hundred and forty years. Dr. Wall wrote his great work on Infant Baptism in 1705, in which he holds the following language concerning the Baptists: "In England there were now and then some Dutchmen found of the Anabaptist opinion ever since the time it had taken footing in Holland, but none of the English nation are known to have embraced it in a long time after." He cites Bishop Jewel, who says: "They have no acquaintance with us, either in England, Germany, France, Scotland, Denmark, Sweden, nor in any place else where the gospel of Christ is clearly preached." Quoting from Fox's Letter to Queen Elizabeth, he says: "As for their errors, indeed, no man of sense can deny that they are absurd; and I wonder that such monstrous opinions could come into the mind of any Christian. And there is great reason to give God thanks, on this account, that I hear not of any Englishman that is inclined to that madness." Dr. Wall declares that there was no English Baptist Church until near 1633. Elder Haynes, a Baptist historian, gives the same date. Dr. Hall, an eminent Baptist minister of England, in speaking of a separate and distinct Baptist Church in early times, says: "Of this not the faintest trace or vestige is to be found in ecclesiastical history; and the sup-

position is completely confuted by the concurrent testimony of ancient writers to the universal incorporation of orthodox Churches into one grand community. Not the shadow of evidence can be produced to prove the existence, during that long trace of time, of a single Society of which adult baptism was the distinguishing characteristic. Indeed, we read of the separate existence of no Baptist Churches anywhere upon the continent during the whole period of the Middle Ages."

These writers are amply sufficient to show the utter futility of Baptist pretensions. Bishop Burnet, as quoted by Crosby, finds no history of Baptists until "the middle of the sixteenth century." The following extracts are from Benedict, a Baptist historian: "The first work I have found on baptism, which escaped the ravages of time, of which any particular account is given, is John Smyth's 'Dialogue on Baptism,' date 1609." "This Smyth was first one of the Brownite party who went to Holland about the beginning of the seventeenth century, who, on account of his having baptized himself, was denominated the Sebaptist." "For more than five hundred years from the coming of St. Austin into England, impenetrable clouds of darkness are spread over the whole history of this kingdom, so far as the Baptists are concerned, and no glances can be had of any people who bore any resemblance to them until about the middle of the eleventh century." "Toward the middle of the twelfth century a small Society of these Puritans, or Waldenses, or Paulicians, so called, made their appearance in England. But it is indeed very difficult to discover with certainty what their opinions were." "John Smyth, who baptized himself, is distinctly announced by Mr. Taylor, their historian, as the founder of the English General Baptist

Church.” “From some expressions in a book published by his followers, in less than five years after his (Smyth’s) death, Mr. Taylor draws the conclusion that Smyth and one of his companions baptized each other, as was the case with Roger Williams, and some others.”

A Confession of Faith. “In 1611 the first document of this kind was published by John Smyth, and his associates, at Amsterdam, in Holland. In 1615 a paper was published by the same party, in which they take occasion to state their sentiments on many important points of doctrine.”

Now, candid reader, pause and consider well the array of authorities I have given above; and then read what follows from Elder D. B. Ray, and you will agree with me that he is a most unreliable and reckless writer. Mr. Ray says: “We are told by some who profess to be our friends that the English Baptists originated with one John Smyth, who baptized himself and others; and thus originated the Baptists of England. And here, they tell us, the Baptist chain of succession is broken. Instead of this, it will be seen that John Smyth, the Sebaptist, was never an English Baptist in his life. And from all the developments in the case, the sebastism (self-baptism) of John Smyth is one of those silly stories circulated by the enemies of Baptists! John Smyth, and a part of his company, soon became dissatisfied with their rash proceedings, upon which a difficulty arose between them and the majority of the Church, on account of which Smyth and his party were excluded! Mr. Smyth repudiated his own baptism and Church-organization as invalid, and, with his party, sought admission into one of the Mennonite Churches at Amsterdam, and was received after making the following confession.”

Now, if there be any statements made by Mr.

Ray, as quoted above, true, I am not aware of it. I fear they are not. One thing is certain, if he be correct, all the Baptist historians I have read are false, and ought to be committed to the flames. If they are right in this case—which I have no doubt they are—then the Baptist Church ought to deal with Mr. Ray for falsifying the record.

That the reader may see that my views are correct, I will support the authors already given by adding a few others. Mr. Orchard, Baptist historian, says (p. 247): "Mr. Smyth, who settled at Ley, in Holland, is said to have died abroad, though others state that he returned to England, and that Mr. Helwisse succeeded him in London." "First by baptizing himself." "Smyth was accounted one of the grandees of the separation, and that he and his followers did at once, as it were, swallow up all the rest of the separation."

Mr. Cramp, Baptist historian, says (p. 286): "There has been much dispute respecting the manner in which they proceeded. Some say that Smyth baptized himself, and then baptized the others." Mr. Curtin, an able Baptist writer (p. 35), says: "Opposed to him (John Robinson, the father of the Pilgrims) was John Smyth, originally an Episcopal clergyman of such superior abilities that Bishop Hall speaks even of Robinson as no more than his 'shadow.' He, thinking it would be a great help and encouragement to the Baptists in England for the exiles to return and openly avow their sentiments, put himself at the head of his brethren, and returned with them as their pastor to London, in order, as they declared, that Christ might say to them, ministering to their persecuted brethren, 'I was in prison, and ye visited me; in distress, and ye comforted me.' Thus they returned to their own country."

Now, honest reader, turn back and read the authors I have given, side by side with what Mr. Ray has said, and you will be amazed at Mr. Ray's folly and madness. These authors, as with one voice, contradict the silly and puerile statements of Mr. Ray. Those who will still contend that Mr. Ray is correct must set aside all the intelligence, wisdom, and moral honesty of Baptist history.

BAPTIST HISTORY.

NUMBER II.

MR. BENEDICT says: "Roger Williams, the founder of the first Baptist Church in America, was born in Wales, in 1598. He landed in America February 5, 1630. He settled at Providence 1636; and, in 1639, he was baptized by Ezekiel Holliman, a layman, who was appointed by the little company for the purpose. Then he baptized the rest of the company, and thus laid the foundation for the first Baptist Church in Providence, and on the American continent. Some of *our* writers have taken no little pains to apologize for this unusual transaction, but, in my opinion, it was just such a course as all companies of believers who wish to form a Church in such extraordinary circumstances should pursue."

Again he says: "The records of the Church name about four years as the duration of his pastorship. This brought it to the time when he went to England for the first charter," 1643.

Mr. Knowles and others contend his pastorship was but a few months, to which Mr. Benedict replies: "The arguments, however, are founded entirely on statements made by *opponents*. But with an infant Church, with no provisions for ministerial support, it is altogether probable that the lines of distinction were very loosely drawn between the

pastor and those of other ministers who resided among them, as is now in many parts of the country. From these brief details of the Baptist denomination in Rhode Island, it is plain to be seen that the voluntary principle in the support of the gospel has been entirely successful in this free government. It is also a gratifying circumstance that the ground first occupied by Roger Williams, John Clarke, and their associates, has from the beginning sustained a regular succession of well-regulated Churches that they planted by these principles—pioneers in the cause of freedom, civil and religious.”

And again Benedict says: “It would be difficult at this day to make a complete list of the Baptist communities which have sprung from this ancient and prolific mother. From it probably originated, in early times, all which arose in the northern part of the State. This Church shot out into divers branches as the members increased. In 1743 a Church was formed at Greenwich, partly of members from this body. In 1805–6 Second Church, Providence, and those at Pawtucket and Pawtuxet, were formed of members from the *parent stock*; and large draughts have been made *from it* in the formation of a number of the city Churches which have arisen since that period.”

Kind reader, you will see my object in being so careful in giving dates and facts from Mr. Benedict, seeing that his testimony is impeached by Mr. Ray in his book, page 42. He says: “Roger Williams was never a member of a Baptist Church.” [!] “But Mr. Benedict was confused and unsettled in regard to the R. Williams affair.”

On page 443 Benedict is examining the “*causes of his (Williams) withdrawing from the infant Church he had formed, and his peculiar sentiments in after life.*”

Here is where Benedict says: "The more I study on *this* subject, the more I am unsettled and confused. As to his retiring soon from the pastoral office, there can be no doubt; but whether this was on account of the burden of public duties, or from embarrassments in his feelings, is a point by no means clear."

Here is the *place* and *subject* on which he was "unsettled and confused."

Now the subject under discussion is on page 450, "*First Church in Providence.*" In this connection Benedict gives the history of Williams's connection with this Church. Mr. Ray contradicts Benedict's testimony, and says: "The fact that Benedict was, in mind, unsettled and confused in regard to the Roger Williams affair renders his testimony on this subject of but little value." Mr. Benedict never said that his mind was unsettled and confused on the *Providence Church affair*, or about Williams's membership in it.

What has Mr. Ray's quotation to do with the "First Church in Providence?" Ah! this man Ray knew what he intended by perversion of the truth. He knew there are but few of his readers who have it in their power to detect his deception. By so doing, he makes the false impression that Mr. Benedict was too ignorant to write a true and reliable history of the Baptist Church. And all this to make it appear that he speaks the truth in saying that "Roger Williams was never a member of a Baptist Church." Again, Mr. Ray says: "Within *four months* after his baptism, Williams retired from his position as pastor of his Society, and renounced his own baptism as invalid." [!] Benedict, as quoted above, contends that R. Williams was pastor of said Church about *four years*, and that the contrary opinions are founded entirely on statements made by *op-*

ponents! And where does this man Ray learn that Williams "renounced his own baptism as invalid?" R. Williams continued to preach until death closed his useful career. Shame on you, Mr. Ray! Where is thy blush? And again, Mr. Ray, knowingly and with evil intent, falsifies the history in saying: "The Newport, and not the present Providence Church, is the oldest Baptist Church in America." Benedict says: "Thomas Olney was successor of Williams in the pastorship over the Williams Church." Mr. Ray says: "Thomas Olney was pastor over the one gathered sometime after the Williams Church came to nothing." What fool-hardiness in the face of all history! What does he gain by this shift, when it is known that Mr. Olney received his baptism from Williams—*lay baptism!*

I will now notice Mr. Ray's climax of deception in this matter. He says, on page 55: "It cannot, therefore, be the first Church in America, from the fact that *all historians agree* that the Newport Church was organized as early as 1644." Does Benedict agree that the Newport Church was the first Church in America? Never.

To set aside Mr. Benedict's testimony in this case, Mr. Ray adduces "Comer, who had formed a *design* to write a history, but only lived to *commence* it." Mr. Ray adds: "What right have we to invalidate the emphatic statement of John Comer, upon the confused evidence of Mr. Benedict?" "Later developments have established the fact that the Newport Church is not only the first Church in America, but that it was established in 1638, one year before the Roger Williams Church was formed."

To support him in this false statement, he refers his reader to a sermon preached by a Mr. Callender in 1738, in which he said, one hundred years ago, the First Church in Newport was one hundred

years old. Mr. Ray can see no mistake in this sermon—not he; but, candid reader, you shall see it before I have done with this question. Again, for evidence to make it appear that Newport Church was formed in 1638, Mr. Ray goes to John Clarke's tombstone. Reader, here is what is on that tombstone—viz.: "He, with his associates, came to this island from Mass., in March, 1638, O. S., and on the 24th of the same month obtained a deed thereof from the Indians. He shortly after gathered the Church aforesaid, and became its pastor." This is what is graven in the rock. Now notice what Mr. Ray says, and compare the two statements. He has it, "It is emphatically stated, and graven in the rock, that John Clarke came to this island in March, 1638, and that he shortly after gathered the Church aforesaid, and became its pastor." Mr. Ray has chiseled out of the rock, "his associates," "from Mass.," "O. S.;" "and on the 24th of the same month obtained a deed thereof from the Indians."

Now, dear reader, what confidence can be placed in a man's word who can take from a tombstone all this to mislead his readers, and thereby establish a falsehood for sectarian purposes? These omissions are every thing in properly arriving at the facts in this question. Leaving off "O. S." (old style), and he has 1638, new style, when it would be 1637 in new style. Now Mr. Ray could have no objection to this, did it not put Clarke and his associates in the island before they had left Massachusetts. Hence he drops "O. S.," and figures as though it was new style—1638! "His associates," "from Mass.," "24th of the same month obtained a deed thereof from the Indians," cuts off all that points to the history in this case.

Let us now turn to the history in this matter.

Benedict, p. 463: "On their return, the 7th of March, 1638, the men, to the number of eighteen, incorporated themselves a *body politic*, and chose William Coddington their judge, or chief magistrate. The first settlement on the island was commenced at its northern extremity, where a town was regularly laid out, and at first named Pocasset—subsequently Portsmouth. But so rapid was the increase of the colony, during the following summer, that it was deemed advisable, for their mutual prosperity, to commence a settlement on some other part of the island. Accordingly, the following spring, Mr. Clarke, with several others, removed to the south part of the island, and commenced a settlement, to which they gave the name of Newport."

There, now, Mr. Ray has Clarke and a Church in full blast in Newport a year before there was such a town!

Benedict, p. 465, says: "For the origin of this Church we must go back to 1644, when, according to tradition, it was formed. Rev. John Clarke, M.D., the founder of this Church, became its first minister."

Mr. Ray undertakes to establish a "Baptist succession" from the apostles down, and, finding he cannot do this without perverting history, where there is no history to pervert, he makes such as is important to the accomplishment of his undertaking. He presumes largely upon the ignorance of his readers. He is wholly inexcusable: if he is ignorant of Baptist history, he should not affirm concerning that about which he is not informed; but, if he knows the facts in the case, he is evidently dishonest, and unworthy of respect.

BAPTIST HISTORY.

NUMBER III.

BAPTIST writers claim that they were persecuted by all others, in all ages, and hence they were the true Church. If all they have written on this subject were extracted from their histories, I suppose their volumes would be reduced one-third. Now, this thing of persecution is bad business, no matter when or where it is indulged in, and ought to be condemned by all. But a man or a people may be punished for wrong-doing, and not for righteousness' sake.

Suppose all that is said by Mr. Ray in his book be true, as to the persecutions of the Baptists of former years, that wrong will not justify his in persecuting the Churches of this day, as he has done on a large scale. He takes particular pains to defame the M. E. Church, South. Seeing this to be a specialty in his book, I called on G. E. Stevens & Co., Cincinnati, who published it, and learned that "Mr. Ray's 'Baptist Succession' was mainly shipped down South." This fact satisfied me that Mr. Ray with evil intent gave so much time and space in unfairly noticing the history, doctrines, and polity of the M. E. Church, South. I will now give the reader a few specimens of his piety when writing about Methodists—viz.: "Even if mixed communion were scriptural, we could not consistently com-

mune with the Methodists, from the fact that they have reduced it in part to a mere love-feast;" "and those who partake of it are guilty of idolatry." "The table spread in Mr. Wesley's Society is not the Lord's-table; it is Wesley's table." "The Bishop of the Methodist Church is opposed to open communion;" "the Methodist preacher who would invite them (Baptists) is guilty of the violation of his own solemn oath"—"I mean the babies whom they have kidnapped, sentenced, and condemned to Methodism." "According to the first supposition, they are too *sinful* for *our* fellowship;" "that to them belong none of the rights and privileges of a Christian Church." "It comes with an ill grace from the members of denominations whose skirts are all stained with Baptist blood to commune with the Baptists." "All the branches of Protestantism have their denominational succession from the Church of Rome. The Methodist Society came out of the Church of England. This Society is wholly destitute of those peculiar features which characterize the Church of Jesus Christ;" "and instead of the Scriptures, the Methodist Society is governed by the Book of Discipline, which is not even founded on the Bible;" "neither do the Methodists observe the Bible order of the commandments;" "neither do they observe the religious equality taught in the Scriptures." "And furthermore, the Methodists have retained in their theory the popish doctrine of baptismal salvation;" "it is still retained in the Discipline." "Mr. Wesley, the founder of the Methodist Society, exhibits the fact that he embraced the Romish abomination of baptismal salvation, and even applied it to infants. This doctrine is incorporated in Methodism; and this error of itself would be sufficient to invalidate the claims of the Methodist Society to be a true Church of Christ."

I might add to this list of the fruits of Mr. Ray's spirit, but this will do. Now, who can doubt that Mr. Ray is in the only pure Church, and that he never *slanders* his neighbors, or *persecutes* the innocent! No, not he! I do not think such a rancor of abuse of a religious Church can be found among respectable infidels! Mr. Ray's conduct toward the Methodist Church and people proves most conclusively total depravity. We, as a Church, in Kentucky, have suffered so long under the lash, without the necessary defense, our enemies seem to think that they may say what they may see proper of Methodism, and no notice will be taken of it!

Baptist historians write extensively on the subjects of persecution and political and religious liberty. I would not notice this subject, did not Baptist history claim to be in the inculcation of civil and religious liberty. This is all for effect. To hear them on the subject, one would be led to believe that nobody ever thought of civil and religious liberty until they proclaimed it, "fought, bled, and died for it." The Baptists claim the Donatists as their ancestors. Did they allow of civil and religious liberty? "These gave rise to a horrible confederacy. This bloody set of men maintained their cause by the force of arms, and rendered this sect an object of the utmost abhorrence. They were an impetuous torrent, which inundated and desolated the adjacent country." A love of liberty was this! The whole matter, as a first cause, lay in the ideas they had conceived of their neighbors, and what constituted the true Church of Christ on earth. Such malign notions as they had must always result in strong opposition, if not bloodshed, if there be an opportunity. They took the position that to commune with other Churches was wrong—they alone were pure! and

with the pen, tongue, and *sword*, sought to carry their points. Is this the way to promulgate republicanism? Does any one, then, wonder that they were met by the civil forces, and made to know their place?

Another Baptist favorite was Arnold, the father of the Arnoldists, who was "crucified, burned to ashes." He was a John Brown martyr. To listen to the story, as told by Baptist history, these Arnoldists were "guilty of no crime." It was all for their Baptist principles. Arnold set himself to destroy existing law and order in Church and State. He excited troubles in both, and raised tumults and seditions among the people. Such were the causes of their sufferings and death. This is canonized as *persecution* for the truth! Mr. Orchard says of this people, his "desire is to be found succeeding in spirit, views, and practice;" and places these people in the line of succession!

Baptist histories also claim the Beghards, or Picards, as Baptists, speaking highly of their purity. It was one of the leading principles of this sect that the tender instincts of nature, with bashfulness and modesty, were evident marks of inherent corruption—claimed to be so pure that, like Adam and Eve in paradise, they went stark naked, and in this condition met in divine worship. And they preached that men and women who could not do as they do, in this respect, with their passions unmoved, *were not free*.

Is this the liberty for which they contended? Shall men and women, under pretense of religion or civil rights, be unrestrained in giving offense to common modesty? Why, then, this hue and cry among Baptists of the sufferings of this people for these things? These things! Baptist writers do not tell you for what things they suffered.

I have a good many Baptist histories before me, and all say: "We know we are the people of God, for we have been persecuted in all ages of the world." "See how our brethren, the Beghards, were persecuted."

The cry of "Persecution!" "Persecution!" goes booming long and loud through all the land. There is a way to account for this erroneous and injurious method of writing history. A book, bearing date 1631, called "Dutch Martyrology," is the source of all this mischief. This work was translated into English in 1635, and called "Martyrs' Mirror; or, Bloody Theater." The first part of this book is devoted to the history of martyrs generally, from the introduction of the Church to the time of the Reformation; the second part, the martyrdoms of the Anabaptists. From this book all the Baptist historians have started out, untrue as it is. Benedict says of his own history: "From this book quotations are made up to page 924."

Robinson, Baptist historian, says: "D'Anvers on Baptism is but an abridgment of the 'Dutch Martyrology.'" The same can be said of all who have written from that day to this. It is true, all may not have made the extracts from this false and ignorant Dutch book, yet they have done so from those who have. And this Dutch book was made up mainly from loose, unreliable publications, some without date, found among the corrupt Anabaptists—such as "Thos. Von Imbrock," "Chronicle of Sebastian Frank," "Chronicle of P. I. Twish," 1617, and the like—absolutely unworthy of any confidence. There is no Baptist history before the public which is not founded in error.

BAPTIST HISTORY.

NUMBER IV.

IN my last number I assigned a reason why Baptist writers have become addicted to saying so many foolish things about persecutions—that their history is taken from the “Dutch Martyrology.” No candid Baptist, unbiased by education, will offer such history as true; but will agree with the great and good Dr. Hall, an eminent Baptist minister of England. He says, in speaking of distinct and separate Baptist Churches, in early ages of the Church: “Of this not the faintest trace or vestige is to be found in ecclesiastical history. Not the shadow of evidence can be produced to prove the existence, during that long trace of time, of a single Society of which adult baptism was the distinguishing characteristic. Indeed, we read of the separate existence of no Baptist Churches anywhere upon the continent during the whole period of the Middle Ages, and until the time of the Reformation.”

Benedict, p. 137, says: “I have been surprised to see how many of the prominent facts which appear in the works of Baptist authors, for two centuries past, have come down directly, or remotely, from this old Dutch book.”

And the first of them were written near the times of the Munster riots, and by men of that turbulent party. They are not worthy of the least confidence.

Baptist historians mostly call these Anabaptists "our brethren," and have founded all their alleged facts connected with the history of their Churches of those times upon such false and fabulous publications. The greater part of the history of these old Dutch books has been proved to be false and unfounded, by all history of those times. Now, it is necessary that we examine into the reasons why there was said to be so much persecution in those days.

Take the *Caputiati*, of whom nearly all writers doubt the piety and exemplary conduct; and also the sect of the *Apostolics*, whom St. Bernard opposed with such bitterness and fury, who drew after them a multitude of adherents of all ranks and order.

Anabaptist, in the estimation of all nations, was equivalent to *rebel*, or enemy of existing governments. They advocated the Fifth-monarchy political economy. (1) The above-named sects held it unlawful to take an oath; (2) they suffered their hair and their beards to grow to an enormous length, so that their aspect was inexpressibly extravagant and savage; (3) they preferred celibacy to wedlock, and called themselves the chaste brothers and sisters— notwithstanding which, (4) each man had a spiritual sister with him, with whom he lived in a domestic relation, lying in the same chamber with her, though not in the same bed. In the Council at Rheims, in 1148, a man of Bretagne, whose name was Eon, was condemned for pretending to be the Son of God. He ended his days in a miserable prison, and left a considerable number of followers and adherents, whom persecution and death in the most dreadful forms could not persuade to abandon his cause, or to renounce an absurdity which one would think could never have gained credit but in receptacles for lunatics. The lawless-

ness and indecency of these people were carried on under the cloak of religion, with a view of escaping the penalties of the civil law. But the punishment of these transgressors has given Baptist historians a chance to talk about the cruel sufferings of their dear brethren for religious and civil liberty!

The rebellion raised by Muncer, an Anabaptist, in 1525, caused great jealousy among all good citizens, and those in authority to pass severe and cruel laws to suppress and keep down the Anabaptists. And just here the infamous Dutch "Martyrs' Mirror; or, Bloody Theater," finds martyrdoms to record—keeping concealed the robbery, cruelty, and murder, of these Anabaptists, before there was any punishment inflicted upon them.

Benedict, p. 90, says: "Through the whole of Germany, and in all the surrounding countries, *Anabaptist* and *rebel* were synonymous terms; and it seemed next to impossible to erase this impression from the minds of the rulers, both civil and ecclesiastical." Jacques d'Auchy, one of those rebels, when before a commission, in 1558, was addressed by them: "We are well aware of what lies concealed in you, and your doctrine; had you the power, you would soon cut off our heads, as was done by your people at Munster, Amsterdam, and other places." These rebels were punished as violators of law, not for righteousness' sake. Many of the councils of that age refer in general terms to the heretics of the times, condemning all; and no intelligent Baptist will say that all the parties condemned were such as they call Baptists.

Where these councils had a direct application to sects claimed as Baptists, it was to correct some enormities in conduct, injurious to the public safety or happiness. Cromwell would not have Anabaptists in his regiment, because they were, in princi-

ple, opposed to civil governments. These facts were well founded. January, 1661, Thomas Venner preached in London, "warmed his admirers with passionate expectations of a fifth universal monarchy, under the personal reign of King Jesus upon earth, and that the saints were to take the kingdom themselves." They left the meeting-house well armed, "with a resolution to subvert the present government, or die in the attempt."

This man and his party suffered terribly—some even death. They were Anabaptists, and this rebellion went to increase the opposition to that corrupt people. And now, strange to tell, Baptist historians say that the legal punishment of rebels in arms "was manifestly an unauthorized stretch of power," and these good Baptists were persecuted!

Another martyr of "piety and honesty," in 1649, took part in a mutiny of the troops; he, Cornet Denne, and three others, were sentenced to be shot. This Denne was a Baptist preacher; and it is now said he was persecuted! Major-General Harrison is claimed to be a Baptist, and suffered death for his religious principles. Not so. He was entirely opposed to Cromwell and the Protectorate. He also embraced the Fifth-monarchy principles. And D'Anver's complicity in the Monmouth rebellion has given him a place among the Baptist martyrs! John von Leyden, in 1533, soon brought the matter so far, by much disputing, etc., that not only Burnhard Rotman was first opposed by him, but also his colleagues, H. Straprede, and others, began to preach against infant baptism, and that one might propagate and protect his religion by the sword and other weapons.

Mr. Cramp, Baptist historian, p. 448, says: "Mr. Riffin was a good citizen of the Commonwealth; he submitted to the Protectorate; he honored the king.

His policy was—and so he advised his brethren—to yield obedience to the existing government, in things civil, whatever might be the form of that government. Hence he was held in high esteem by all parties, and great deference was shown him.”

They began to raise fortifications, and made efforts to exterminate the Catholics; but they were defeated, and these Baptists suffered martyrdom! I assert that no man among them, true to his God and country, was persecuted. If this was not the case in any one, no matter what were his religious views, he was made to pay the penalty.

Had those sects, claimed as Baptists, acted on the principles that controlled Mr. Riffin, Baptist historians would have had no occasion to cry persecution. As matters were in those days of corruption and ignorance, that those wicked and filthy sects should be canonized as martyrs is sublimely ridiculous. There is a large field open before these Baptist writers, to bring out a book of martyrs, in which those sects they claim as Baptists were the agents in killing men, women, and children who were not of their party. Benedict stepped into it, but backed out as soon. He says: “The Paulicians put to death some of their clerical oppressors, and in union with those barbarians they infested the Grecian States; and, in conjunction with the Saracens, maintained a war with the Grecian nation for one hundred years. They were utterly at variance with the peace principles of most of the ancient sects, among whom the Baptists look for their denominational kindred.” Yet they are claimed *as Baptists!*

BAPTIST HISTORY.

NUMBER V.

BAPTIST historians claim the Anabaptists as their brethren, and laud their sufferings as persecutions for the cause of Christ. I have shown that one of their principal tenets was that civil magistrates were absolutely useless, and that they aimed at the overthrow of such functionaries.

Mosheim represents them as a "seditious and pestilential sect," "whose tumultuous and desperate attempts were equally pernicious to the cause of religion and the civil interests of mankind." "And if their power had seconded their designs, would have involved all Switzerland, Holland, and Germany in tumult and bloodshed."

Mosheim continues: "The civil magistrates, in these countries, had still before their eyes the enormities committed by the ancient Anabaptists; and, besides, they could not persuade themselves that a set of men who looked upon all oaths as sinful, and declared that magistracy and penal laws have no place in the kingdom of Christ, had the qualities and sentiments that are necessary to constitute a good citizen." They were true-blue republicans, were they?

Gregory, the historian: "They *first* made their appearance in the provinces of Upper Germany, where the severity of the magistrates kept them

under control. To their peculiar notion concerning baptism they added other principles of a most enthusiastic as well as dangerous nature—that, as neither the laws of nature nor the precepts of the New Testament had imposed any restraints upon men with regard to the number of wives which they might marry, they should use that liberty. When their ears were once accustomed to this licentious doctrine, and their passions inflamed with the prospect of such unbounded indulgence, he himself (Matthias, their leader) set them an example of using what he called their Christian liberty by marrying at once three wives, and added to the number until they amounted to fourteen. After the example of their prophet, the multitude gave themselves up to the most licentious and uncontrolled gratification of their desires. Persons were appointed to search the houses for young women grown up to maturity, whom they instantly compelled to marry.” “And made bold pretensions to inspiration.” “At last, having secretly called in their associates from the neighboring country, they suddenly took possession of the arsenal and senate-house in the night, and, running through the streets, with drawn swords and horrible howlings, cried out, alternately, ‘Repent, and be baptized!’ and, ‘Depart, ye ungodly!’” “They pillaged the churches; ordered the estates of such as fled to be confiscated and sold; commanded every man to bring forth his gold, silver, and other precious effects, and to lay them at his feet.” “They established their dominion in Munster about fifteen months, but, being overpowered by numbers, and surrounded on every hand, most of them were slain, and the remainder taken prisoners. Together with its monarch, the kingdom of the Anabaptists came to an end.”

Baptists descended from them! They form a

long and important link in Mr. Ray's chain of "Baptist succession."

At what other conclusion can we arrive than that which is true alike in philosophy and nature—that "like will beget like." "Tell me the company you keep, and I'll tell you who you are." If these Baptists have given us a true specimen of their attachment to "civil and religious freedom," I pray, "From such, good Lord, deliver us." It is stated by Baptists that our American liberty and our form of republican government were cradled in the Baptist Churches. They say, "Roger Williams was the first man openly and earnestly to urge a republican form of government; and he was a Baptist; therefore, Baptists originated a free and independent government."

Professor T. F. Curtis, a Baptist author, says: "Of the millions of all denominations in this country who now enjoy so perfectly as we do the inestimable blessing of religious liberty, and of all those who, throughout Europe and the world, are advocating it in various degrees, few are aware how much they are indebted for these views and enjoyments to the Baptists; fewer still know that this indebtedness, such as it is, is not mere accident, but a necessary consequence of their distinctive peculiarities as a denomination. Roger Williams was the first Christian legislator who introduced perfect liberty into the constitution of any State. They are probably ignorant that the advocacy of this spiritual freedom is to be traced in connection with Baptist sentiments." (Progress, p. 19.) He goes on: "It was essentially a Baptist principle, derived by them, and by them alone, from their views of Church-membership." Again: "Not a single Pe-dobaptist denomination held to the views now so universal in this country. Every one of them in

turn had claimed and exercised the right to promote religion by law, which involves a right to persecute all opponents." And again: "In every movement favorable to liberty of conscience and entire separation of Church and State, the Baptists took the lead." And now he reaches the height of arrogance and falsehood: "It was certainly the Baptist Churches of this country who were the first to suggest and to maintain those ideas of religious liberty, and of consequent limitations upon the power of the majority to interfere with the rights of the minority, which form some of the most sacred features of American liberty."

I will now proceed to show that Baptist principles had nothing to do with it, but that liberty of conscience was promulged before there was even a Baptist Society in the Colonies. A party called Puritans, struggling and contending for this same principle of freedom of conscience, existed some eighty years prior to Roger Williams's coming to the Colonies. Mr. Bancroft says: "When Hooper, who had gone into exile in the latter years of Henry VIII., was appointed Bishop of Gloucester, he, for a time, refused to be consecrated in the vestments which the law required; and his refusal marks the era when the Puritans first existed as a separate party. The precious spark of liberty had been kindled and was preserved by the Puritans alone."

Alex. Campbell, "Debate with Rice," says: "This great man's stern and unbending integrity was the first occasion, rather than an actual cause, of our own glorious Revolution. He was, indeed, the grand prototype of that noble race of mighty men, the patriarchs of civil liberty, the original fathers of the illustrious sisterhood of American republics. Such was the man, Mr. President, who, with the immortal Rogers, of Smithfield memory, roasted in the

fire of papal cruelty, gave the first grand impulse to the cause of liberty, civil and religious. At their smoldering embers was lit the torch of American liberty. From their altar was borne across the seas the sacred fire that has warmed and illuminated the New World, and given to us our free and liberal institutions."

Wilson's American History has it: "The Puritans brought with them, and established in the New World, important principles of civil liberty, which it would be unjust here to pass unnoticed. Before they effected a landing at Plymouth, they embodied these principles in a brief, simple, but comprehensive, compact, which was to form the basis of their future government. In this instrument we have exhibited a perfect equality of rights and privileges. In the cabin of the 'Mayflower' the Pilgrims met together as equals and as freemen, and, in the name of God, whom they worshiped, subscribed the first charter of liberty established in the New World, declaring themselves the source of all the laws that were to be exercised over them, and promising to the same due subjection and obedience. Here was laid the foundation of American liberty. A band of Puritans (not Baptists), dissenters from the Established Church of England, persecuted for their religious opinions, and seeking in a foreign land that liberty of conscience which their own country denied them, became the first colonists of New England."

Mr. Benedict, speaking of Roger Williams, says: "All who have given any items of his history agree in asserting that in early life he was regularly admitted to orders in the Church of England, and preached for some time as a minister of that Church. Possessing an ardent love for truth and liberty, he was led by his convictions to join the

Puritans, and, like others of them, emigrated to New England, which had become famous abroad as the home of piety and freedom." "He arrived at Nantucket in February, 1631. In 1639 he was baptized (immersed) by Ezekiel Holliman, a layman, and appointed by the little company for the purpose; then baptized (immersed) the rest of the company, and this laid the foundation for the first Baptist Church in Providence and on the American continent."

Roger Williams did not leave his brethren in Massachusetts to make a settlement in Providence, R. I., because of oppression. The trouble was, as Benedict says, "Versatility (changeableness) of character and fondness of novelty have been ascribed to Mr. Williams, not only by his opponents, but by some of his friends." "Acquired the name of being '*conscientiously contentious*.'"

Archbishop Hughes claims in behalf of Lord Baltimore, proprietor of Maryland, a Roman Catholic, this honor. It is said that, as early as 1632, he had recognized a general religious toleration. It was not until 1644 that Roger Williams obtained his charter from the king; and not adopted by the people until 1647. So, then, Maryland recognized religious toleration fifteen years before Rhode Island. In 1682 William Penn published his "Frame of Government." He carefully provided "that all persons who profess and acknowledge the Almighty shall in no ways be molested, nor compelled to frequent or maintain any religious worship." This was far in advance of the age generally—it was in advance of the Roger Williams platform. A religious revolution, precisely on the same principles as the political one which followed, took place when Patrick Henry overthrew the established clergy in the "Parsons" cause; and the carrying of those resolutions against

the Stamp Act was the turning-point of the question of revolution.

Thomas Jefferson did more than most others to give a scientific and formal cast to the principles of liberty. And from the experiments and failures of the ancient Greek republics he unquestionably got many of the checks and balances of his opinions. Years before Roger Williams was born the Puritans struggled for this liberty, and signed, in the cabin of the "Mayflower," the first charter of liberty. How, then, can it be possible that we owe our civil and religious liberties to Baptists? There was not a Baptist in the Colonies until 1639. It was not Roger Williams the Baptist, but Roger Williams the Puritan, who advocated the cause of liberty; but not even then until it had had precedence of him here for nearly eighty years, having been lit at the smoldering embers of Hooper and Rogers, in the plains of Smithfield. This gave the first impulse to the cause of liberty, civil and religious. We are not; then, indebted to Baptists for the idea, or hard strugglings for our civil and religious liberties.

BAPTIST HISTORY.

NUMBER VI.

MR. RAY'S "Baptist Succession," p. 229, says: "It is an interesting fact that the true idea of a free Constitution for the American Government was derived from the Baptists." And in proof of this silly and absurd pretension he continues, Rev. Dr. Fishback *said*, that Rev. Andrew Tribble *said*, that Mr. Jefferson *said* he was pleased with their Church-government, "and that he considered it the only form of pure democracy which then existed in the world, and had concluded that it would be the best plan of government for the American Colonies. This was several years before the Declaration of Independence. From this it appears that Mr. Jefferson, the framer of the Constitution, gathered his idea of 'pure democracy' from a Baptist Church."

In reply to these pretensions, I will say that there was no Baptist Church in the neighborhood of Mr. Jefferson previous to 1776, much less "eight or ten years before the American Revolution;" and there is no evidence of the existence of a Baptist preacher in Virginia, by the name of "Rev. Andrew Tribble;" and hence Mr. Jefferson could not have attended such a Church. To make it appear that I am right, I will now give the history that will settle this question beyond a doubt.

In "Encyclopedia Americana," vol. vii., p. 181, we

read: "Thomas Jefferson was born 1743, Shadwell, Albemarle county, Virginia; entered the college of William and Mary; then studied law under Geo. Wythe, by whom, in 1767, in the 24th year of his age, he was introduced to its practice, at the bar of the General Court of the Colony, at which he continued until the Revolution. In 1769 he was elected a member of the Provincial Legislature from the county where he resided. In 1775 he took his seat, for the first time, in Congress; the next year the delegates from Virginia, in compliance with the instructions, moved that Congress should declare the United Colonies free and independent States; and a committee was appointed to prepare a declaration of independence, consisting of John Adams, Dr. Franklin, Roger Sherman, R. R. Livingston, and Mr. Jefferson." Here we have a plain view of Mr. Jefferson's whereabouts from the year 1743 to 1776. He was in Albemarle county, attending courts in the district, and in the service of his country.

Now let us turn to the history of the Baptist Church in Virginia, and see if there was a Baptist Church in Albemarle county, or within one hundred miles of it, previous to this period of time.

Mr. Benedict, the Baptist historian, says, p. 641: "According to Morgan Edward's list for 1768, there were then but about ten Baptist Churches in all parts of Virginia." "We cannot learn that any of the original settlers of Virginia were Baptists, nor do we find any of this denomination in this country until more than a *century* after its settlement. In 1714 Robert Nordin, from England, gathered a Church in Isle of Wight county. In 1729, a Rev. Paul Palmer named one as being in Surry county, which was never heard of before or since! In 1756 the Church in Isle of Wight went down. From 1743 to 1756, three Churches were gathered in the

counties of Berkeley and Loudoun. In 1762, commenced preaching in Fauquier county; and between 1770 and 1780 commenced preaching in the Northern Neck; and still later in Greenbrier, and west of the Alleghany." He adds: "The first appearance of the denomination in this country excited no alarm; most of their converts were from that class of *people* who were of but *a small account in society*; their *preachers* were generally *illiterate*; their assemblies and their efforts were *in places remote and obscure*."

The Jefferson family were wealthy, intelligent, and resided among some of the first families of Virginia. Thomas, at twelve years of age, had bestowed upon him "every means of knowledge that could be procured, and by his father left a considerable estate." He completed his education at William and Mary College; studied law, and practiced at the bar of the General Court of the Colony. In the four volumes of his posthumous works, there are abundant materials to guide the literary or historical critic in forming an estimate of his powers. In 1781 he wrote his "Notes on Virginia;" and also various essays on *political* and philosophical subjects; and a "Manual of Parliamentary Practice." So, then, if the Baptist writers named above be correct—viz.: "Mr. Jefferson gathered his idea of *pure democracy* from a Baptist Church"—we must infer that he also gathered his ideas given to the world in his writings from "a class of people of a small account in society, and illiterate preachers, living in places remote and obscure."

Papists say that ignorance is the mother of devotion; but these Baptist authors have it that ignorance was the mother of "pure democracy!" Just as sure as Mr. Benedict speaks the truth, so sure is it that there never was "a small Baptist Church near Mr. Jefferson's residence," as stated.

The only places Mr. Benedict could find Baptist Churches were in Isle of Wight county, which soon died out; and the Church in Berkeley county soon "was broken up." And between 1770 and 1780, a young man preached in the Northern Neck; and one other in 1777 in Greenbrier county. Not an intimation of "a small Baptist Church" *in*, or *near*, the county of Albemarle! This county was not one of Mr. Benedict's "places remote and obscure," with "that class of people who were of but a small account in society." There was no Baptist Church in Mr. Jefferson's neighborhood previous to 1776. Suppose there had been such a one as Mr. Benedict found in Virginia, in those days, we cannot understand how such a trashy and ignorant class of people could suggest to Mr. Jefferson's mind such intelligent ideas that "gave liberty to a continent!"

Mr. Ray says: "This is no idle *dream*." Yes, call it a *dream*; for it would require hard words to call it by its right name. Mr. Ray quotes from Joseph Belcher's "Religious Denominations," which says: "Many of the Baptists are of opinion," etc., "and tell us that the late Rev. Dr. Fishback, of Lexington, Ky., a few years since, made the following statement, which he received from the late Rev. A. Tribble," etc.—strange to tell, on no higher authority than this unfounded hearsay testimony, Professor Curtis and Elder Ray should be induced to publish to the world, with a flourish, "It is an interesting fact that the true idea of a free Constitution for the American Government was derived from the Baptist Church!"

"An interesting *fact*!" Shame, *shame* on you, gentlemen! Examine all the facts of history in this matter, and you will be compelled to acknowledge that "the opinion of many of the Baptists" is without foundation.

The Constitution of the United States and the political economy of the American Government, as framed and enforced by Mr. Jefferson, are well understood by my readers; hence, I will not occupy their time in dwelling on those points. But let us give attention to the constitution and government of the Baptist Churches, that you may look at them and see if you can find one point of resemblance between them and that of our country, as taught by Mr. Jefferson in his publications, or connected with the political history of our country. Here is the place in the history of facts, to ascertain whether or not "Mr. Jefferson gathered his idea of pure democracy from a small Baptist Church." In what is there the least resemblance between the polity of the American Government and that of the Baptist Church? There never was, and is not, the slightest. Notwithstanding the pretensions concerning liberty and republicanism, yet there are none more dictatorial than the Baptist Churches. When any one makes application to join them, they do not allow the said applicant any liberty of choice in his baptism. You must be immersed. It makes no difference whether the person has been baptized before by some other orthodox minister or not; whether satisfied or not with that baptism, he has to submit to a rebaptism to satisfy their dictatorial spirit. They have as effectually determined this matter for you as Roman Catholics have any of their dogmas for their subjects. They say, "You must not choose in this matter; we will do this for you." So of the Lord's Supper. They dictate to all their members, and say with whom they may, and shall not, commune. Is this "pure democracy?" Is it leaving their members *free* to say what they shall do in the premises, when an opportunity is offered them by other Churches to commune?

They are not free to do so, for fear of expulsion. They say others are not baptized, and hence it is wrong to commune with them. Is not this speaking as dictatorially as any pope in Rome has ever spoken? They say to their members, "You shall not take the Lord's Supper with anybody except Baptists; if you do you will certainly be cited to appear before the Church to answer for your sin." Is this the "pure democracy" of which they so much boast? Thus are their members held in *servile* subjection to their dogmatic pretensions, under fear of degradation by expulsion.

Again: When a person joins them, there is no way of getting out from them but by death or expulsion. Not allowed even to *withdraw*! It is contrary to Baptist usage to allow their members to join any other Church. Should the bearer of a certificate join any other than a Baptist Church, he stands charged before the Church, and should he continue in his recreant way, he being charged, must be *expelled*! This is Baptist "pure democracy!" They cannot deny these things. Do they look like civil and religious toleration or liberty? Suppose persons in other Churches, who had been baptized by themselves, were to present themselves at the communion-table, would Baptists give them the sacrament? They would not. Why not? They have been regularly immersed. Ah! "They are out of order"—not members of the Baptist Church! Believe as they believe, do as they do, choose as they choose, then you are in a state of glorious *liberty*—Baptist "pure democracy!"

Last, but not least, the Baptists tell us that in their Churches they do not carry up appeals from one court to another. They consider this an excellence in their Church-government; but our civil government, the very best in the world, is managed

on very different principles. I presume no intelligent citizen of these United States would be willing to give up his right of appeal from the lower courts to the court of appeals.

The people called Campbellites, contrary to Mr. Campbell's views, have followed the Baptists in this defect. Mr. Campbell says: "The right of prayer is not more natural, nor necessary, than the right of appeal. There is no government, or State, or family, that can subsist without it. It was a part of every religious institution before the Christian; and if it be no part of it, it is a perfect anomaly in all social institutions." (*Harbinger*, New Series, vol. v., p. 64.) In this the right of appeal is declared to be both clear and absolutely necessary to the existence of the Church. In the Baptist Church there is no ecclesiastical tribunal to which their members, when suffering injustice, can appeal. They enjoy not the right of appeal, though as clear as the right of prayer, and essential to the existence of the Church.

What would be the condition of our country if there were no courts above that of magistrate? According to the principles on which the Baptist Churches proceed, any little Church of a dozen members, or less, males and females, girls, boys, and servants, are to sit in judgment on the character of a minister, or a layman, who has his or her membership among them! His character is injured, his usefulness destroyed, and he has no remedy! A man of the highest standing may be deprived of his dearest rights and privileges by half a dozen uninformed or prejudiced persons. There never was any thing in the Baptist usages that would suggest to any man an idea of liberty or republicanism; but it strikes every intelligent man that there is none more dictatorial.

BAPTIST SUCCESSION.

NUMBER I.

I HAVE in the *Christian Advocate* given two articles on this subject. I have received letters from some of our preachers approving of the notice I have taken of Mr. Ray's book, and wishing me to give the subject still farther notice, believing it will do good; expressing the opinion that if this book should be permitted to pass unnoticed by us, it would do harm.

I will notice his views on this question, and he may sustain them, if he can. I indulge no unkind feelings toward Mr. Ray, or our Baptist friends—not in the least. I am too nearly related to many of these good people for that. I have two uncles and four cousins preachers in that Church, and I have many highly esteemed friends in that Church; but, then, it will prove a blessing to their souls, I trust, to have the errors of the Succession party reproved. And it will be seen I am correcting Mr. Ray's unkind and unjust attacks upon the Methodist Church. These two Churches ought to be friendly.

It is a prevailing custom of some Baptists, in all their preaching, conversation, and writings, to lay claim to a "Baptist succession," declaring all others "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Such a

course may well befit the Dark Ages, and "Babylon the great, the mother of harlots." "The temple of the Lord, the temple of the Lord are we, and heathens all besides," is the climax of bigotry and consummate folly.

It is strange that any one enlightened by the Holy Spirit should be inclined to discard from the pale of God's Church all who do not act and think as they do.

This "Baptist succession" idea is all "for Buncombe." In this, it is astonishing what an influence is exerted over the uninformed.

Again, as clap-trap, they claim John the Baptist as their great ancestor. Thus, for instance, "He is not John the Episcopalian, John the Presbyterian, or John the Methodist, but John *the Baptist*." Now, as silly and foolish as this is, there are thousands who believe that he stands as the great original copy of the Baptist Churches, because he is styled "John the Baptist." And hence he baptized by immersion!

Mr. Orchard, a Baptist historian, sets out in this succession work by claiming John the Baptist as the first Baptist, and says: "The way of John's administering the ordinance occasioned his being called the Baptist. The word Baptist was given to express the act of John in administering the ordinance."

And Mr. Ray says, p. 169: "It was the custom of the old English writers to use the word baptized where we use the word Baptist. So we have the historic fact that these early Churches were Baptist Churches." This is a short way of settling a controversy. Suppose I am called D. B. Ray, will that fact make me Mr. Ray in reality?

And Mr. Orchard says, "This term, left by the Holy Spirit, without translating, is the only script-

ural cognomen for that sacrament;" and yet, after the Holy Spirit has left this word without translating it, he translates it by the word "immerse." If Baptist, or baptize, is "the only scriptural cognomen" for baptism, it follows that immerse is not.

All this amounts to just the following: "Baptist" means an immerser; baptize means to immerse; and "in Jordan" means "immersion." So, when put together, reads, "John the immerser immersed immersion." "John the dipper dipped dipping!"

If you think I do not do justice to our Baptist friends, I wish you to ask a Baptist pastor if Baptist means immerser, and if baptize means immerse, and then if "in Jordan" does not signify immersion, and he will satisfy you that I am correct.

In this way they try to make their first link in the chain of succession.

Now, no intelligent reader will believe that "John the Baptist" was called such because he immersed, or that he immersed at all. True, Baptists contend that baptize means dip, and dip only, while lexicographers all agree that it means quite a variety of ideas. So Dr. Carson, a Baptist, admits: "What can baptism be but an operation of the same nature with sinking or diving, which are used here as nearly synonymous terms with that which signifies to baptize." Now apply this dip creed to the word of God.

"Are ye able to drink of the cup that I shall drink of, and to be dipped with the dipping that I shall be dipped with?" "In those days came John the dipper, immerser, plunger, diver, sinker, drowner." Reader, just take any one of these, and if you can abide such "trantalization" of the the word of God, you are welcome to its beauty.

Dr. Carson says, pp. 336-339, "A person may be in Jordan, and not in water at all"—supposes

John did not go into the water; and "it is not essential to the ordinance of baptism" for the administrator to go into water.

The reader will see in the foregoing that their pretension of being derived from John the Baptist, as the first link in the chain, is without the shadow of truth. We now turn to another pretension of theirs.

Mr. Orchard says: "Our design is to trace and record the existence and practice of those Christian Societies which scripturally administered the ordinance, and this we hope to do, from the Jewish Jordan to the British Thames."

Dr. Brown, D. C. Haynes, Prof. Duncan, and others, from whom Mr. Ray fixed up a "Hand-book of Baptist History," all join Mr. Orchard to see him safe through in this difficult undertaking.

Yet there are some of their most learned and influential divines who oppose such assumptions and pretensions. Benedict, p. 51, says: "This is a kind of succession to which we have never laid claim, and, of course, we make no effort to prove it. We place no kind of reliance on this sort of testimony to establish the soundness of our faith, or the validity of our administrations."

A Baptist writer in the *Christian Review*, of 1855, says: "We must say that we know of no assumption more arrogant, and more destitute of proper historic support, than that which claims to be able to trace the distinct and unbroken existence of a Church substantially Baptist from the times of the apostles down to our own."

I can add many more of the first standing in the Baptist ministry on this side of the question; such as John Bunyan, Robert Hall, J. Foster, the two Haldanes, Dr. Carson, Dr. Wayland, Baptist W. Noel, and many others, of the noblest spirits and

brightest lights in that Church, whose names are fadeless in the annals of Christianity, who deny that baptism is an indispensable prerequisite to sacramental communion.

I will give a few extracts from them, and if any one should be doubted, I will give the book and page. "How can they so value the rite of baptism, as to repel from their communion those who have the faith and devotedness which the rite expresses, and not suffer by it? At least, they must be much tempted to overvalue the form of religion, and to undervalue the reality, to 'pay tithe of mint and anise and cummin, and to omit the weightier matters of the law, judgment, mercy, and faith?' This exclusion of holy men seems a palpable disregard to the work of the Spirit in Pedobaptists, tempts Baptists to overvalue themselves on account of baptism, and, if it impairs the spirituality of the Church, must hinder the conversion of sinners." "They may, like Enoch, walk with God; like Abraham, sacrifice all to serve him; like Moses, trample under foot the world's most alluring bribes; like Paul, consecrate noble faculties with untiring ardor to the cause of their Redeemer; and yet, because they are Pedobaptists, you will exclude them from the table of their Lord." "This cannot be right." "When you say that baptism has been held by all denominations to be a term of communion, either you are no Baptist or your assertion is true." "In no age, and by no denomination, except the Close-communion Baptists of modern times, has the want of an immersional profession of Christianity been considered a barrier to the Lord's-table." "It is perfectly ridiculous to see any one attempting to show that a 'Pedobaptist Church is no home for a Baptist,' when a Close-communion Church, as such, ought to be a home for no Christian." "Present indications show that

the strong tide of feeling which for years past has been increasing against it cannot much longer be successfully kept back."

This expression of opinion, by the great lights of the Baptist Church, is stirring up such lesser lights as Mr. Ray, who must sustain, by any means, the "clap-trap" Baptist succession.

I might here close this investigation, till these Baptist warriors, now in the field, decide upon these matters, which must divide and break up their organization, did they not keep up cruel and unjust attacks upon the Methodists.

I will now proceed to notice their pretensions to antiquity. I will change the order of things with Mr. Ray, who says, "From the shores of America, we have followed the foot-prints of the Baptist denomination, back to the land of Judea, in the apostolic age!" while his brother, Orchard, "designed to trace and record the existence and practice of those Christian Societies which scripturally administered the ordinance, and this we hope to do, from the Jewish Jordan to the British Thames."

Mr. Ray went up with his "Baptist denomination;" Mr. Orchard came down with his "Christian Societies." Here, then, is a beautiful beginning! A Baptist historian in Judea finds Christian Societies; another Baptist historian in America finds a "Baptist denomination," and tries to carry it back to Judea! Well, I will go a little back of either of these historians' line of succession, as approved by Elder Haynes.

The Montanists are there claimed as the first in the regular line of succession from the apostles. Mr. Haynes says they "were Baptists;" which, says he, "is evident from the fact that Tertullian joined them, and became eminent among them. "Tertullian joined them!" and this makes them Baptists!

Well, well, how sharp! Mr. Benedict, p. 4, calls them "Dissenters;" Mr. Orchard, p. 66, "That he (Montanus) declared himself a mortal enemy of philosophy and religion." Is he a Baptist?

Dr. Brown, a Baptist, says "the Montanists were a sect which sprung up about the year 171; he [Montanus] embraced Christianity in hopes of rising to the dignities of the Church. He pretended to inspiration, and gave out that the Holy Ghost had instructed him in several points which had not been revealed to the apostles." Is he a Baptist?

He was joined by two women, Priscilla and Maximilla, who pretended to the same inspiration.

"Finding themselves exposed to the censure of the whole Church, they formed a schism, and set up a distinct Society, under the direction of those who called themselves prophets." Were they Baptists?

"These sectarians denied the doctrine of the Trinity; but held that the Holy Spirit made Montanus his organ for delivering a more perfect form of discipline than what was delivered by his apostles. They suffered women to preach and to baptize." Were they Baptists?

"They dissolved marriages and condemned second marriages." Were they Baptists?

"According to Robinson, the practice of infant baptism originated with this sect." Were they Baptists?

They baptized in the name of the Father, Son, and Montanus, or Priscilla, or Maximilla." Were they Baptists? If so, then, and in that event, the Baptists of these days, to be consistent, baptize in the name of the Father, the Son, and D. B. Ray!

Mosheim says, "They are a sect in which ignorance reigned, and which was the mortal enemy of philosophy and letters. Formed by an obscure man, without any capacity or strength of judgment; was

foolish and extravagant enough to suppose himself the Comforter, which the Saviour promised to send, and lead them into all truth." Was he a Baptist?

He calls him "an enthusiast," an "ignorant fanatic." "And, by the unanimous voice of the Church, solemnly separated from the body of the faithful." "Hence, he erected a new Church."

Elder Haynes says, "It should be remarked that, in forming the connection between the New Testament Baptists and the Montanists, a period of only fifty years is unprovided for." Well, then, that is a long link out of the chain. What will you do in this case, Mr. Ray? I understood your caution in this matter, when I read your book; you did not touch this corrupt sect, but commenced with the Novatians over one hundred years from the apostles! And, notwithstanding his distance from the apostolic age, yet he says, "I went back to the apostles, in the land of Judea!"

It is candidly confessed by Mr. Haynes that there is a period of fifty years unprovided for. And Mr. Ray implicitly confesses that there is over one hundred years unprovided for.

So, out of their own mouths we condemn them, and show the fallacy of all their boasted glorying of a regular succession.

BAPTIST SUCCESSION.

NUMBER II.

NEXT come the Novatians, who took their rise about A.D. 250. Mr. Orchard says, "One Novatian, a presbyter in the Church of Rome, strongly opposed the reädmision of apostates," and that he "was the first to begin a separate interest." "There was no difference in point of doctrine between the Novatians and other Christians."

Benedict, Haynes, Jones, Mosheim, all say Novatian was an elder in the Church of Rome, and withdrew from it.

When Cornelius was elected bishop instead of Novatian, "Novatian, upon this, separated himself from the jurisdiction of Cornelius." Whereupon he and his partisans were cut off from the Church. Did this make Baptists of them? "This turbulent man, being thus excommunicated, erected a new Society, of which he was the first bishop." Is this the way to make Baptists? "They assumed the title of Cathari, or the Pure; and, what showed a still more extravagant degree of vanity and arrogance, they obliged such as came over to them from the general body of Christians to submit to be baptized a second time, as a necessary preparation for entering into their Society," and considered the baptism in other Churches as null and void. Some things in

this look very much like a Baptist; but then this crumb of comfort is dashed away when we read "that Novatian was baptized by pouring," and that, too, by a layman, and did not submit to re-baptism himself! Now, take a view of this link in the chain, and does the case of Novatian look very Baptistie?

Mr. Haynes says, "It forms an exception to their general rule." Here, then, is an exception to the rule, by your own admission, and this one exception overthrows all your boasted theory of a regular line, or chain, of succession. Verily, this is a great humbug, to humbug the illiterate.

Mr. Ray says, "The proof is positive that the Novatians, in every element of Church-organization, were Baptists, and descended from the primitive apostolic Churches." I give this statement to show how reckless a writer Mr. Ray is. Where is the proof of any sort? He does not mean what he says—it is simply a *rayish* way of expressing himself, with a design to deceive. He says, "The proof is positive, in every element of Church-organization, they were Baptists." His unsuspecting readers really suppose "the proof positive" is that the Novatians were Baptists, when he does not say so, but only wishes to make that false impression. The proof has reference to the "elements of Church-organization." Hence, they must see that the point in controversy is, Were the "elements of Church-organization" among the Novatians such as those of the Baptists of these days?—not that the Baptists and Novatians were one and the same "denomination" of Christians.

This way of investigating Church-resemblances will not do. Look at it: the Baptists and Roman Catholics have in common many of the fundamental doctrines of Christianity, hence "the proof

is positive" that "in every element of Church-organization" the Roman Catholics were Baptists! The Mormons have many of the "elements of Church-organization"—they baptize by immersion—hence the Baptists are Mormons! Or, a rattlesnake has a bell, and a cow has a bell, hence "the proof is positive" that the cow is a rattlesnake! That is *rayish*!

As foolish and arrogant as is this claim to a Baptist succession, this is the nature of the logic and "proof positive" by which Mr. Ray "rejoiceth in that which is false."

The Novatians were not Baptists, and we find none in those days.

The Donatists are claimed to be the next link in the chain. They derived their name from one Donatus, an African bishop. This sect arose about A.D. 311. They seceded from the Church. Mosheim (Ch. His., cent. iv.) says, "It was a new and much formidable faction started up in Africa, which, though it arose from small beginnings, afflicted most grievously both Church and State for more than a century." Were they Baptists? "These unhappy commotions gave rise, no doubt, to a horrible confederacy of desperate ruffians who passed under the name of Circumcelliones. This furious, fearless, and bloody set of men, composed of the rough and savage populace who embraced the party of the Donatists, maintained their cause by the force of arms, and overrunning all Africa, filled that province with slaughter and rapine, and committed the most enormous acts of perfidy and cruelty against the followers of Cæcilianus." Were these Baptists?

Who baptized Donatus, and how was he baptized? The facts and the proofs must be given before we concede the presumptions and pretensions set up.

Donatus was a minister in the Church—he broke off, and set up a new party. Was this right in the estimation of Baptists? If so, were not the Protestant denominations also right? Donatus was a schismatic, set up a new Church; and yet he is held up as being in the regular line of descent from John the Baptist! Wonder if John ever baptized anybody that baptized Donatus! This must be made to appear. Who has ever tried to do so? Benedict says, pp. 60, 61, “Some were accused of rejecting infant baptism, yet it is by no means improbable that a portion of them held on to the system.” Mr. Orchard says, “The Donatists did not differ from the Catholics in doctrine.” Mark these admissions of Baptists. Dr. Wall says, “But it would be withal a very strange discovery, since there are so many books extant, written at the same time, by Cyprian, Eusebius, Optatus, Austin, etc., containing a ventilation of all disputes between the Catholics and those men, in which nothing has ever been observed that should intimate that they had any such practice or opinion; for among all the reasons that the Donatists give why the baptism of the Catholics was null, there is none that lays any blame on their giving it in infancy; but, on the contrary, St. Austin does often make use of the instance of infant baptism, as granted by them, to overthrow some other errors that they had about baptism.” Vol. ii., pp. 129, 130.

So, then, the Donatists practiced infant baptism, and were not Baptists.

We are now 311 years after the apostolic times, and 482 years of the Christian era, and have examined four pretended links in the Baptist chain of succession, and feel confident the candid reader will agree with me when I say there is not the slightest appearance of such a connection.

The next link in the chain of Baptist succession is found in the Paulicians.

Mr. Haynes says, "This sect appeared about A.D. 653, in Greece." Mr. Benedict says, "They were a very important company of Greek Dissenters." Mr. Orchard says, "It was a new sect arose in the East under the name of Paulicians." Dr. Brown calls them "a body of Greek Protestant Dissenters."

From these Baptist historians we learn that the Paulicians were Protestant Dissenters, a new sect which sprang up in the Greek Church. The reader will bear in mind that the Baptists will not admit that they are Dissenters, Protestants, sects, etc., for that implies they themselves were not the first Church. What will Mr. Ray do with the admissions of these historians? They slaughter all he has said in his book. Who baptized the founder of the Paulicians? Come, Mr. Ray, prove up your line of baptism through this sect. This has not been done, and here is another link broken, and the chain worthless.

Mark here the tangent. The other sects we have noticed as claimed by them broke off from the Church of Rome—this sect from the Greek Church; the one from the Eastern, the other from the Western, Church. Strange that things so opposite should prove a matter requiring a direct line of argument and facts. Jordan is east and west, and everywhere, if needed, to sustain this "baseless fabric of a vision." Mosheim says, "They deny that the world is the production of the Supreme Being;" "considered eternal matter as the seat and source of all evil; that this matter, endued from all eternity with life and motion, had produced an active principle, which was the fountain of vice, misery, and disorder." "They refused to celebrate the holy in-

stitution of the Lord's Supper." "They rejected the Old Testament, regarding the authors of those books as inspired by the Creator of this world, and not by the Supreme God." Were they Baptists?

But I have not room for the many errors and corruptions of this sect—so corrupt that, if I could see that the Baptists received their baptism from them, I would not receive the ordinances of the Church at their hands. Are there such errors and corruptions among the Roman Catholics? Yet Paulicians are Baptists, are they? But this link in the chain is gone—no appearance of such a chain of links.

Our Baptist Successionists claim the Paterines as a part of this chain. Their date is set down by historians from the tenth to the thirteenth century. They went by different names, such as Manicheans, Cathari, Josephists, and Pasagins. See Benedict, pp. 16, 17. They are called "Dissenters" from the Church of Rome. "They rejected baptism as of no importance; and also rejected the Lord's Supper." Their religious principles were about the same as the Paulicians last examined. Mosheim, cent. xii. chap. v. Orchard's History, pp. 156, 157, shows clearly that the Paterines originated in the Roman Church, and endeavored to reform it. They may be styled Reformers. But Mr. Ray says the Baptists never were reformers, inasmuch as he claims to be older than all other Churches. Can he claim the Paterines, who separated from the Roman Church? Where did they derive their baptism? Come, tell us who first baptized the Paterines? Did yours come from them? If so, then does not your baptism come through corrupt Romanism? You cannot escape this conclusion. There is no Baptist succession found yet, though we are 945 years from the starting-place.

The Arnoldists are claimed as a regular link in

their chain of succession. They take their name from Arnold, who is canonized by the Baptists because "he was crucified, and afterward burned to ashes." Mosheim informs us that it was not for his religion he suffered, but for his conduct. "He was as criminal as he was imprudent." "This violent reformer was also of a turbulent and impetuous spirit, and excited new troubles and commotions, both in Church and State." "And raised in Rome several tumults and seditions among the people, who changed, by his instigations, the government of the city." Was this man a Baptist?

I leave the reader to his own reflections upon this link in the Baptist chain, merely asking him how he likes it, and what he thinks of being in this line of popish descent—for popish it is.

I have now reached the Waldenses, who took their rise A.D. 1450. The Waldenses are great favorites with the Baptists. Mosheim represents this people as being Dissenters from and Reformers of the Church of Rome. (Cent. xii., part ii., chap. v., secs. xi., xii.) Agreeably to this are the admissions of Baptists of no mean note. Dr. Brown says, "They were the most celebrated body of Protestant Dissenters during the Middle Ages." Mr. Jones says, "In the first, they were Dissenters—Protestant Dissenters—Dissenters upon principle, not only from the Church of Rome, but also from all national establishments of religion." Mr. Benedict calls them "the largest and most important branch of all Dissenters and Protestants in the Dark Ages."

If they were Dissenters and Protestants, it follows that those from whom they dissented, and against whom they protested, were older than they. And take another statement of Baptists as true, and it will ruin them—that is, it is held by some of them

that Claude, Bishop of Turin, in the ninth century, was their first pastor. A bishop in another Church pastor of the Waldenses?

Infant baptism was practiced among them. The Baptists would make you believe, if they could, that such a practice was altogether unknown among them. Mr. Benedict, a Baptist, says: "Although some at least of all parties of these ancient Dissenters, as we shall soon see, were so often accused of rejecting infant baptism, yet it is by no means improbable that a portion of them held on to the system after renouncing most of the ceremonies of the Church of Rome. That some of them rejected infant baptism, and that others held on to the system, is as clear to my mind as that they were all persecuted by the Church of Rome."

Look at this. Here is a people in the Church of Rome—and came out of it. Now, was not this their beginning? How sublimely absurd to contend that the Waldenses were a part of a line of religious "denominations" from the apostles to the Baptists in America! Mr. Tombes, another Baptist, confirms the statements above given from Benedict; and Mr. D'Anvers agrees with both. Mr. Perrin, an historian of the Waldenses, and was one of them, says they were slandered by a report put in possession of King Louis XII., that they "denied to little infants baptism." He explained the causes of occasional delay: 1. Sometimes the proper persons to present the little ones were not convenient, or in circumstances to attend to it. 2. That Catholic priests required that the people—Waldenses, too—should have this done by them. But the Waldenses preferred their own pastors should attend to it; but their absence from home compelled them to defer the baptism of their children sometimes.

The king, having been informed by the enemies of the Waldenses, sent to make inquiry. They visited all the Churches, and found nothing wrong, and that they "caused their children to be baptized according to the order of the primitive Church, teaching them the articles of the Christian faith and the commandments of God." And he adds, we receive the Lord's Supper "to show what our perseverance in the faith is, as we have promised when we were baptized, being little infants."

Here, then, you can understand why it is reported that the Waldenses refused baptism to infants. This slanderous report was used in Mr. Perrin's day against them, and is used by the Baptists to this day. Why, kind reader, in many portions of this country, in this our day, we hear it published that the Methodists refuse baptism to infants—they have given it up. In a hundred years from this, for aught I can see, it may be contended that we are in the Baptist succession: this will be fully established then should there be any *rayish* logic among the Baptists. Mr. Benedict says, "No writer on our side should lay claim to all who passed under the general name of Waldenses, Albigenses, Paterines, Picards, etc." So I say, and insist on it, that our Baptist brethren drop these arrogant assumptions, and abide by the teachings of God's word. This regular descent from the apostles is all a humbug. The present Waldenses, the posterity of the old ones, do practice infant baptism, and they say that their fathers never practiced otherwise—and gave proofs of it to the Protestants in Luther's day, from an old book of theirs, called the "Spiritual Almanac," where infant baptism is owned. So, then, this link in the chain is broken, and their boasting of being descendants of the Waldenses is unfounded. "Waldenses are Baptists!" Do Baptists baptize infants?

BAPTIST SUCCESSION.

NUMBER III.

I WILL now examine the case of the Anabaptists and Mennonites. Of this case the Baptists do not know what to say or do. They will claim them, and then they will not. Orchard, Baptist historian, ignores the Anabaptists of the times of the Reformation; and yet, on the same pages, he hugs them to his bosom, and rejoices in their descent from them. He says: "The Anabaptists and Baptists are as different as possible." Mark that. Then, again, he quotes approvingly and triumphantly from Mosheim, concerning this very people. "The true origin of that sect, which acquired the name of Anabaptist by their administering a new rite of baptism to those who came over to their Communion, is hid in the remotest depths of antiquity, and is consequently difficult to be ascertained." "Is hid in the remotest depths of antiquity" is a sentence used so often that I many times can but smile at the stereotyped deception. But let us read the whole of the paragraph. Mosheim continues: "This uncertainty will not appear surprising when it is considered that this sect started up all of a sudden in several countries, at the same point of time, under leaders of different talents, and different intentions, and at the very period *when* the first contests of the Reformers with

the Roman pontiffs drew the attention of the world, and employed the pens of the learned in such a manner as to render all other objects and incidents almost matters of indifference."

Here is Mosheim's "*remote* (not '*remotest*') depths of antiquity" illustrated. This sect started up all of a sudden in several countries, at the same point of time, and this *point* of time was "when the first contests of the Reformers with the Roman pontiffs drew the attention of the world, and employed the pens of the learned." "The remote depths of antiquity" are not so remote after all. Mosheim settles the date of the Anabaptists in Luther's day—in the sixteenth century.

And Benedict, a Baptist, says: "I will give them a place among the Reformers, where they properly belong."

Menno Simon, who reduced them to order, as a sect, "had formerly been a popish priest, in 1536 resigned his rank and office in the Romish Church."

The father of the Mennonites, whom the Baptists claim as their father also, was a Roman Catholic priest!

Cannot any one, with one grain of common sense, see clearly the fallacy and foolishness of Baptist pretensions in reference to these Anabaptists?

Mr. Goodrich, p. 267, says: "In 1608, some Independents in England separated from their own Communion, and sent one of their number to Holland, to be immersed by the Dutch Anabaptists. From this time they rejected the name of Anabaptists, and adopted that of Baptist, claiming to be the only true Church."

Here, then, is the first time in the history of the world, that the name Baptist turns up as attached to any sect of Christians, and yet they would make the ignorant and uninformed believe that that

name has been attached to them ever since the days of John the Baptist; whereas, they adopted that name themselves about the year 1608. So, then, Baptists, instead of being as old as John the Baptist, are only about two hundred and sixty years old. One would think this was dwindling the thing down to "a mere frazzle." Well, such is the truth, if there be any reliance given to history.

I will now examine the English Baptists, and the same results will follow as before. Dr. Wall gives a number of historians who agree that there was not an English Anabaptist in England previous to 1633. But there were a few Dutch Anabaptists a little earlier.

Mr. Haynes, pp. 327-330, says: "The oldest Baptist Church in Britain, continuing to the present time, bears date A.D. 1633." Benedict, a Baptist historian, says: "John Smyth went over to Holland; he was a clergymen of the Established Church, and joined these people. He formed his converts into a distinct Church, chiefly, if not wholly, composed of exiles from his own country. This appears to have been the first Baptist Church composed of Englishmen after the Reformation. It was formed about 1608, about twenty years prior to 1633, when the Church, under the care of Mr. Spilisbury, which Mr. Crosby reckons the first Baptist Church, was organized.

"He and all his disciples had been sprinkled in their infancy; and, therefore, according to their new views, were unbaptized. There were, indeed, many Churches in Holland who practiced immersion; but, as they differed widely in sentiment from him, he did not choose to receive baptism from them. This completely refutes Dr. Mosheim's supposition that the English Baptists derived their origin from the German and Dutch Mennonites,

and that, in former times, they adopted their doctrine in all its points. Mr. Smyth and his followers looked upon their great errors as improper administrators of baptism. This obliged Mr. Smyth to consider of some other means of receiving it. First formed themselves into a Church, and then appointed two of their number, perhaps Mr. Smyth and Mr. Helwisse, to baptize each other, and afterward to baptize the rest. A similar difficulty occurred at the formation of the original Baptist Church in America, by Roger Williams, who had recourse to the same expedient; and we shall find, in the sequel of this history, that the good men in Leicestershire, in the middle of the last century, adopted the same method."

What need we any farther witness? Mr. Smyth repudiated their baptism, and would not have it, but was baptized by one who had not been immersed; and this Mr. Smyth formed a new Church, out of those who were baptized by himself and coadjutor, Mr. Helwisse, who, as one good turn deserved another, was baptized by Mr. Smyth.

If, then, Mr. Smyth was authorized, by this procedure, to baptize and form a new Church, and if this is the origin of Baptists in England, which, according to Mr. Benedict, is true; and if this constitutes their Churches of Christ, I ask, in the name of common sense, did not Mr. Wesley, or any other man, have the same right?

Mr. Benedict, Elder Haynes, and others, say English Baptists did not derive their baptism from the Anabaptists, but that Mr. Smyth and Mr. Helwisse baptized each other, and that this was their origin in England, about the year 1633. It follows, then, as clear as a noonday sun, that they are only about two hundred and forty years old in this country.

Mr. Benedict, a Baptist historian, says Mr.

Smyth was immersed by a layman. Then Baptists should cease that foolish and nonsensical parade about themselves only having a regular baptism.

Well, I have faithfully traveled in company with Mr. Orchard, from the Jewish Jordan to the British Thames, and must say, as I must answer to God at the great day, I have not yet found such a Baptist as Mr. Ray claims to be, nowhere, or among any people, much less "Societies" or "denominations."

American Baptists, where did they get their baptism? Baptist succession makes a poor show on this side of the Atlantic. Mr. Haynes, a Baptist historian, says, p. 51: "The two oldest Baptist Churches in the United States—namely, First Providence, and First Newport, R. I.—who still dispute the honor of being the older, bearing date, the former A.D. 1639, and the latter A.D. 1644."

Goodrich, p. 268, says: "The first Baptist Church in America was formed about the year 1639, at Providence, R. I., by the famous Roger Williams."

Mr. Benedict says: "In 1639 he was baptized by Ezekiel Holliman, a layman, who was appointed by the little company for the purpose. Then he baptized the rest of the company, and thus laid the foundation for the first Baptist Church in Providence, and on the American continent.

"Some of our writers have taken no little pains to apologize for this unusual transaction, but, in my opinion, it was just such a course as all companies of believers, who wish to form a Church in such extraordinary circumstances, should pursue.

"Any company of Christians may commence a Church in gospel order, by their own mutual agreement, without any reference to any other body. This is the Baptist doctrine of apostolical succession."

And this is the Pedobaptist doctrine of apostolical

succession. So, then, intelligent Baptists and myself are one on this great question; and we oppose the *rayish* "absurdities," as Dr. Wayland calls it.

Benedict says: "It would be difficult, at this day, to make a complete list of all the Baptist communities which have sprung from this ancient and prolific mother. From it probably originated, in early times, all which arose in the northern part of the State. This Church shot out into divers branches, as the members increased, and the distance of their habitations made it inconvenient to attend the public worship in the town. In 1743, a Church was formed at Greenwich, partly of members from this body. In 1805-6, the Second Church, Providence, and those at Pawtucket and Pawtuxet, were formed of members from the parent stock; and large draughts have been made from it in the formation of a number of the city Churches, which have arisen since that period." There is not one Baptist in Europe or America who has not received his or her baptism from the hands of a layman. When this fact is understood by the members of that Church, they will not compliment the *rayish* succession logic very highly. And Mr. Ray himself may see the day when his "Hand-book of Baptist History" will haunt him like a ghost in his nightly dreams, and he startle, crying, "O take away that Baptist succession!" And Mr. Ray would have you believe that they did not descend from the Williams Church, and that Church soon died out and left no heirs. But Mr. Benedict, Baptist historian, informs us above that it was a "prolific mother," and gives several Churches that were branches of it, even down as late as the years 1805-6; and adds, "All the Churches mentioned above are in what was his bishopric for many years, and where he performed much itinerant service in

connection with his pastorship at home" (p. 459). And it is sought to prove that the Newport Church was the oldest. But the above Baptist writers, and others I could mention, place them thus: Providence Church, 1639; and Newport, 1644; and of the two the one at Providence was the more "prolific." Mr. Ray, there is no use "twisting and screwing here" to get out of this lay-baptism affair. Just "own up" the matter, and throw yourself upon the mercy of the people, and not attempt to "gull" them any longer. But is this a regular succession of baptisms? Broken in England, and America, too. Is there not a strange coincidence here?

In England, the Baptist Church commenced with lay-baptism; so did it in America, and about the same time, also.

Why have they not canonized Mr. Smyth, of England, and Roger Williams, of America, as the "two witnesses" spoken of in the Book of Revelation? Lay-baptism! This is the best the Baptist Church can give you. Their name, Baptist, commenced with their lay-baptism.

And now, if there is any truth in history, I declare, in the sincerity of my heart, that I found no Baptist Church until I met with the one set up by Mr. Smyth, in England, and Roger Williams, in America. Baptist history establishes this opinion. Benedict says: "We place no kind of reliance on this sort of testimony, to establish the soundness of our faith, or the validity of our administrations."

Dr. Wayland, a Baptist, and one of the great men of the nation, says: "Congregationalists, Episcopalians, and Methodists, here frequently baptize persons on profession of their faith. *We consider them as baptized believers*, and, when they request it, admit them upon a simple relation of

their experience. Indeed, were not this admitted, I know not to what absurdities we should be reduced. If the obedience of Christ depends upon the ordinance being administered by a regularly baptized administrator, where are we to stop, and how shall we know who is regularly baptized, or who has obeyed Christ?"

Dr. Fuller, of Baltimore, another great man among the Baptists, says: "It is, that if no baptism be valid without an administrator whose baptism is regular, then there can be no valid baptism. The oft-exposed fiction of the apostolic succession is ridiculous enough, but the baptistical succession is even more puerile."

These great and good men of the Baptist Church, "fire hot-shot" into the doctrine of a regular succession of immersers! Here I leave you to your own reflections, with this question: Can a few men with *lay*-baptism found or build up a new and *only* true Church of God? O presumption and bigotry, how great are ye!

Your claim, alas! ye cannot prove;
Ye want the genuine mark of love:
Thou only, Lord, thine own canst show;
For sure thou hast a Church below.

THE END.

BAPTIST PRETENSIONS:

FIRST. *"We are the only true Church of Christ."*

SECOND. *"We have been persecuted for our principles."*

THIRD. *"We have given civil and religious liberty to America."*

MET AND CONFUTED BY

THE REV. B. F. SEDWICK,

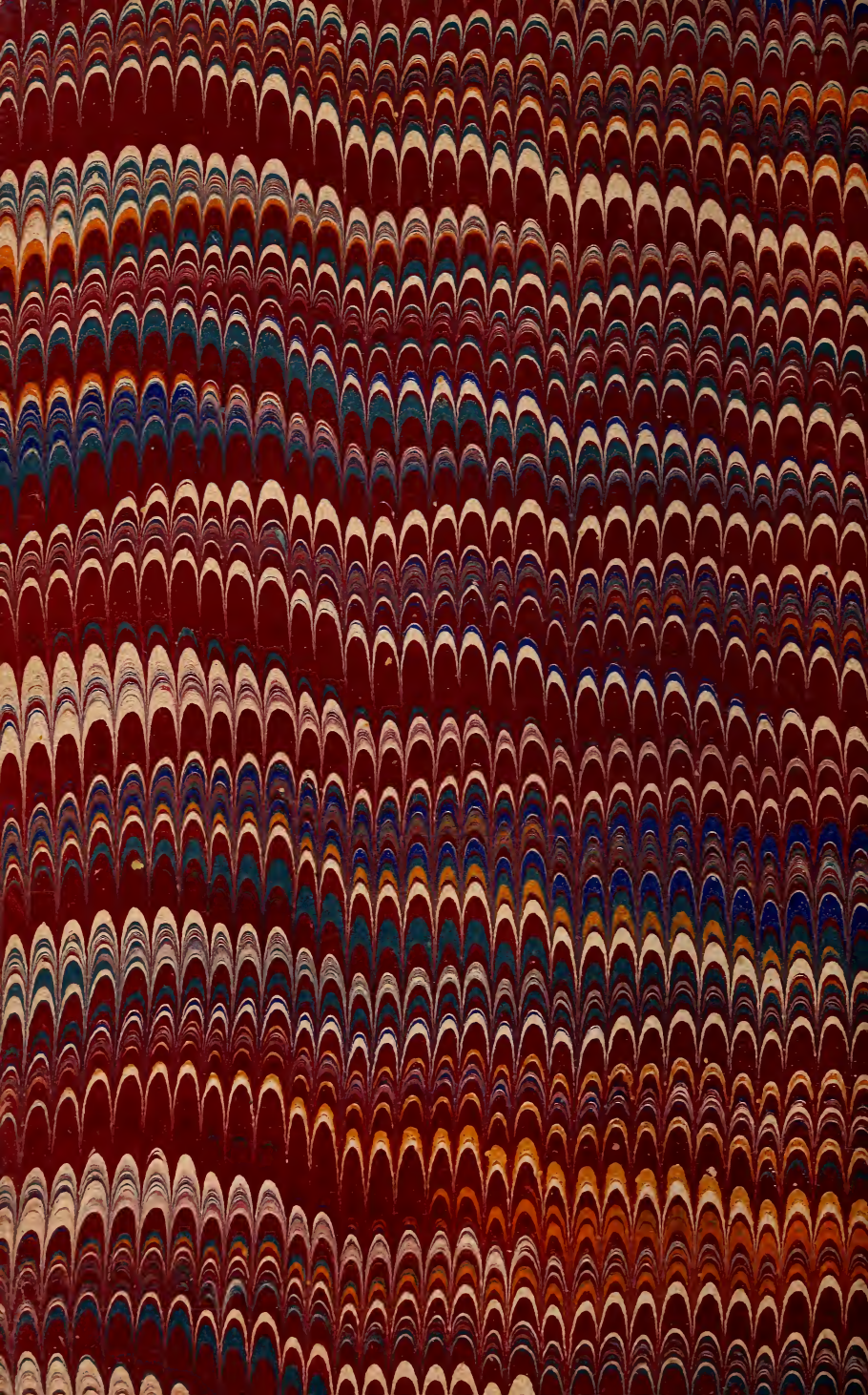
Member of the Kentucky Conference.



NASHVILLE, TENN.:

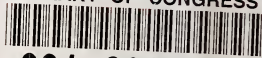
SOUTHERN METHODIST PUBLISHING HOUSE.

1876.





LIBRARY OF CONGRESS



0 021 899 321 7